172 More than a hundred new Sabaitic inscriptions were copied and photographed. At three sites in the Aden and Hadhramaut protectorate, particularly the ruins of Reiboun (near Mash-had) there is, on the other hand, contacts with East Africa. Here we found an industry of obsidian (with some flint) in definite association with pottery and with Sabaito-Himyaritic inscriptions, all found in shallow kitchen midden-like remains and amongst ruins of ancient buildings and habitations. Some of the characters were actually inscribed on the pottery both before and after baking. The obsidian industry includes practically all the types and sub-types of the so-called final Palæolithic and Neolithic cultures of East Africa—Wilton, Elmenteitan and Gumban. There are small nuclei, simple and retouched blades, truncated and notched ones, small backed knives, trapezoidal forms (in abundance), true lunates (less abundant), chisel-ended tools or *pièces écaillées* ('sinew-frayers' of Dr. L. S. B. Leakey), borers, medium-size and small burins (but not the micro-burin proper) and scrapers of various descriptions (nucleiform, round, at end of blade, etc.). Yet there can be no doubt about the Sabaito-Himyarite date of this industry in south-west Arabia (the few centuries centring round the beginning of the Christian era).

Apart from inscriptions (on stone and on pottery) there are metal elements and beads of dating value. The pottery here is much more developed and varied than in East Africa, but this is to be expected in a country with more progressive civilization. One cannot argue from the evidence we have for the separation of the obsidian industry from the rest of the datable remains which must all have belonged at least to one and the same culture phase*. If this be so, the dates assigned by Dr. Leakey and others to the so-called final Palæolithic and Neolithic industries of East Africa will have to be revised. It would be unreasonable to argue for a 'survival' into historic times of an obsidian and flint technique in south-west Arabia after it had been introduced from the African side at a final Palæolithic date. It would be rather in this latter region (East Africa), which produced no such highly progressive civilizations as we know from south-west Arabia, that we should expect such 'persistence'. Perhaps many of the Microlithic elements of industries in East Africa may ultimately prove to be of comparatively recent historic date (Christian era).

We have also discovered, at a number of rock shelters in the Middle Wadi Hadhramaut, rock drawings (both animals and men) of both naturalistic and schematic styles. The former were associated with Himyaritic inscriptions (mostly names and cartouches), while the latter were of much more recent appearance. At the base of some of the rock shelters we found a flake and blade industry of flint which we have reason to associate with the first series of drawings.

Anthropology

141 144 Anthropometrical measurements were made of 1,350 male individuals, of whom 800 were studied in Yaman and 550 in Hadhramaut. More than 400 individuals were photographed full face and profile. The individuals are representative of the great majority of the tribes inhabiting the area, and useful light may be expected to be shed both on local distribution of anthropological features and types and on similarities and connexions with neighbouring areas in Asia and

p. 514(A)

Africa. Already interesting links are being worked out with Iran and the west Deccan. Local differences have also been worked out within both Yaman and Hadhramaut. The population of the northern part of the Yaman plateau is essentially mesocephalic, though it also shows certain features due to mixture. South Yaman, on the other hand, has broader heads. There is also a number of Jewish colonies in Yaman from whom representative groups were measured. In Hadhramaut we have a markedly brachycephalic type (very dominant, especially in the interior) and a mesocephalic one (especially on the coast). The broad heads of Hadhramaut show interesting anthropometrical features, and the roundness of their heads is primarily due to shortness (flattening of the back) rather than to width. Armenoid affinities among the broad heads of south Arabia are already known from previous observation and measurements (Bertram Thomas, etc.). The High Plateau of Yaman is practically free from prognathism, which becomes more and more marked as we go eastwards into Hadhramaut. We have reason to believe that this feature was not the result of crossing with Negroids from Africa, but represents an element brought from farther East. Special attention, however, has been paid to cases and areas of metisation between Negroid and Arab types, especially in coastal regions. Some peoples of the coastal plains of west Yaman have been shown to have marked affinities with the Negroids of Africa, who, however, do not seem to have affected the High Plateau to any appreciable extent. Certain parts of the Hadhramaut coast are equally mixed, and even in the interior there are colonies of imported elements (for example, Negro soldier-slaves, Indo-Chinese and Chinese elements as slaves and wives brought back by enterprising merchants of Hadhramaut, etc.).

Entomology

Between five and six thousand specimens have been collected, and a large number of these were actually set in the field. They represent fauna from all the altitudes we have passed through (from sea-level to 3,500 m.). The identification of our specimens will inevitably be a long process, but it is hoped that fresh light may be thrown on the question of migration between adjacent parts of Africa and Asia in these regions. One of the chief topics we worked upon was the question of locust breeding-grounds and migrations, and already some useful results have been achieved in this direction.

In addition to these topics, members of the expedition carried out side-line investigations, such as the taking of a meteorological record during the journey (with as few breaks as possible), the collection of plants and small animals in localities which have not been visited before and of fishes and aquatic fauna from all streams and springs along the way, as well as the recording of observations on the general geography and ethnography of the lands and peoples in the areas visited.

• Should there be any chance of such a separation, however, the only possibility would be that at a posterior date poorer tribes took shelter among the Sabaito-Himyarite ruins and left their obsidian industry thoroughly mixed with earlier remains. In that case the lithic industry would be still more recent than the Sabaean phase. There can be no possibility of the Sabaito-Himyarites having chosen for sites of their cities places where earlier obsidian and flint-using tribes left their kitchen midden and rubbish heaps.

With the

exception of the Mahra all these tribes speak Arabic and Arabic alone, and yet some are types clearly distinguishable from the northern Arab, and indeed those I measured are all brachycephals. The very word "Arab" is used in the desert to denote "people" instead of having the particular racial connotation which we give to it. More than once I have been asked "From what Arabs are you?" by a native, who was conscious that I was of a different race from himself.

Whether these Arabic-speaking South Arabians are indigenous or come from elsewhere is a question for anthropologists. In this connection the Preface to Wyman Bury's book *Land of Uz* is of interest. That Preface, written by Maj.-Gen. Maitland who was British Resident at Aden at the beginning of the present century, declares the writer's opinion as follows:—

> "The people of Arabia belong to two distinct and apparently quite different races. The common idea of the Arab type is tall bearded men with clean-cut, hawk-like faces. The Arabs of South Arabia are smaller, darker, coarser featured and nearly beardless. All authorities agree that the Southern Arabs are nearly related by origin to the Abyssinian. Yet strange to say it is the Egypto-African race who are the original and 'pure' Arabs, while the stately Semitic of the North is *Mustareb* . . . one who is Arab by adoption and residence, rather than by descent."

But I am concerned here with a group of non-Arabic speaking tribes more distant in habit of life still from the familiar Arab, tribes of whom neither Burton nor Maitland could have had any personal knowledge, tribes whose members have seldom made the pilgrimage to Mecca, tribes for the most part settled in the Qara and Al Qamr mountains of the Central South where they breed cows and gather frankincense. To the list given in my previous paper, viz., Qara, Mahra, Shahara, Bauthâra and Harasîs should be added Barahama, Ell Haf, Afar, and Bit Istait (Bait ash Shâikh). Except for those elements of the Mahra that are nomadic, and for the nomadic Harasîs and Afar and the fishing tribe of Bautâhara, the remainder form a *bloc* of settled mountain society with a common and a unique culture.

The four languages of this group have been mentioned in the paper under reference. Of the additional tribes the Afar speak a language which is a variant of Mahri, called Aforit, and is said to be the same as that spoken by the Harasîs. The Bait ash Shaikh (Insakht) use the Shahara tongue and are thought to be collateral with the Shahara and once to have co-inhabited the great port, now a heap of ruins, of Rubat (Ariyot). Balhaf, a rather nondescript tribe, owes allegiance to no faction but is Mahri in speech.

DRESS AND DYE CUSTOMS.

The men wear a single sheet wound round to form a skirt short to the knees and then brought diagonally across their bodies and thrown over one shoulder; women a single loose-falling black gown usually green with age and black muslin head-wrap which falls about shoulders and neck; they are mostly unveiled. The use of indigo for smearing their bodies and impregnating their clothes is common to both sexes. It gives their faces a purple hue. There is a local dye from a tree called *hummir*, but much of the indigo comes from India.

1 [Bait Kathir, Mahra, Manahil, Awamir, Sa'ar and Mashai -- Analyst]

21: Thomas T-5 (no date) 1932 MM2 Hadhramaut MM2

141
142

No., Name and Tribe.	Age.	Head. Length.	Head. Breadth.	C.I.	Height.	Span.
					ft. in.	ft. in.
(1) AHMAD BIN ALI. Tribe—Ahl Yazid Yafa	20	184	131	82·07	5 2½	5 3½
(2) NASIB BIN MAHIN. Tribe—Yahar Yafa	25	180	141	78·33	5 2½	5 2½
(3) SHAITIF BIN SALIH. Tribe—Yahar Yafa	23	174	137	79·7	5 4	5 6½
(4) ALI BIN AHMAD. Tribe—Ahl sa'ad Yafa	22	165	142	86·06	5 2½	5 3½
(5) NASIB BIN MUHAMMAD. Tribe—Ahl Yazid Yafa	28	173	144	83·24	5 5½	5 3½
(6) SA'AD BIN MUSELLIM. Tribe—Bit Shatana Mahra	23	163	148	90·8	5 5	5 4
(7) SALIM BIN SA'ID. Tribe—Bit Hanif Mahra	20	167	148	88·6	5 3	5 4½
(8) SA'ID BIN HAMAD. Tribe—Bit Shat'ana Mahra	27	175	143	81·71	5 3½	5 6
(9) MUSELLIM BIN SA'AD. Tribe—Mahra ...	27	167	144	86·23	5 5	5 6
(10) ABUD BIN SA'ID. Tribe—Bait Ali Iskar'on Mahri (but not Bir Boki)	34	172	148	86·05	5 8	5 8
(11) SA'ID BIN HAMAD BIN QATAMIN. Tribe—Al Kathiri (Bait Marhun)	32	—	—	—	—	—
(12) ALI AL DHAB'AN. Tribe—Mashái'a (Bal Ubaid), W. Irmah, N. Hadhramaut	40	174	150	86·21	5 4½	5 4
(13) SA'ID BIN SAIF (Wali of Dhufar). Tribe—Bahari of Oman	47	174	144	82·76	5 6½	5 7½

NOTE.—The above (1–5) are Al Yafa soldiers recruited from hinterland of Aden for service in Somali's and downwards; a hairless race except the bountiful growth on their heads. Their hair is extremely coarse

NOTE.—All Mahra have heavy eyebrows, black mop hair, but comparatively hairless faces—a little

21; Thomas T-5 (no date) 1932 MM2 Hadhramaut MM2

141 ●
142

Body Colour.	Hair.	Nose.	Eyes.	Remarks.
Greenish - brown dark chocolate colour	Golliwog, frizzy, long spirals. No beards as yet, lip fluff	Slightly hooked, but moderately fleshy	Large green, almond shape, droop at edges	Arms reaching nearly to knee; small ears.
Dark brown ...	Golliwog, long and frizzy. Hairless body, chin fluff	Long, straight, circular nostrils	Large, brown	Falsetto voice.
Dark brown ...	Frizzy; hairless body	Very straight, fleshy at base, wide nostrils	Dark brown, almond shape, drooping downward	Arms reaching nearly to knees; small ears
Dark brown, greenish face	Curly, but not frizzy; body more hairy than companions; slight moustache	Slightly crooked; long, moderate nostrils	Almond brown	Small ears.
Dark brown, greenish face	Curly, mop of very small spirals; moderately hairless body, slight moustache, chin fluff	Shortish, very straight, pointed round nostrils	Almond shape, dark brown	Small ears.
Dark brown, same as Yafa, greenish face	Curly, but not frizzy; hairless body, little beard, but slight chin fluff	Hooked, narrow nostrils	Brown, small almond shape, slit upwards	Arms reach above knee, shorter than Yafa, emaciated. Large teeth.
Dark brown body, greenish face	Slightly long, curly; hairless body	Hooked, small; long nostrils	Nearly black; sloping slightly upwards	Heavy eyebrows, rather projecting teeth.
Dark brown, greenish face	Curly mop hair, poor face growth; chin tuft; hairless body, except chest	Straight and delicate; long straight nostrils	Brown, almond shape; slant upwards	Shaikhly family. Large teeth.
Dark brown, greenish face	Mop curly hair, chin tuft and side fluff, otherwise no beard; almost hairless body	Short; long nostrils	Largish brown, almond shape, sloping upwards	Big teeth, thick underlip.
Dark brown ...	Long wavy ringlets; black hairy chest, beard. Mahfif	Short, straight, fairly open nostrils	Round, very dark brown; thick eyelashes, shallow upper eyelid	Father Mahri of Jadhib, not a Badu; appears better race than local Badu.
Dark brown ...	Long wavy ringlets. Mahfif. Hairless body	Long, slightly hooked and pointed, stands out from axis of brow	Greenish brown, small slit	—
Very dark brown	Long and wavy, moderate beard; hairy legs, but hairless chest and arms	Straight and pointed, standing out from brow: moderate length, wide but slanting nostrils	Large brown; round and slightly upturned	Smallish ears.
Pallish yellow, black hairy body	Straight and short; beard	Long and curved; slit nostrils; fleshy	Brown	Big ears.

fort at Salalah. General appearance distinctive: golliwog hair, faces broad at cheek-bones, tapering upwards, but greasy with coconut oil.
chin fluff and side fluff only.

21 Thomas 7-5 (no date) 1932 MM2 Hadhramaut MM2

141
142

No., Name and Tribe.	Age.	Head.		C.I.	Height.	Span.
		Length.	Breadth.			
					ft. in.	ft. in.
(14) SA'ID BIN JUM'AN. Tribe—Shahari (Bin Ziferol)	20	164	150	91·46	5 2	5 3½
(15) HASAN BIN MUSELLIM. Tribe—Bin Tabok (Qara)	40	168	147	87·5	5 5	5 5½
(16) MUSA ALI. Tribe—Bait Majartain Somali	32	188	147	78·19	5 8½	6 0
(17) MUHAMMAD ABDUL RAHMAN. Tribe—Majartain Somali	36	180	144	80	5 10	5 8½
(18) UTHMAN QAYTI. Tribe—Majartain Somali	30	174	142	81·61	5 8½	5 10
(19) AHMADLI. Somali	20	163	130	79·1	5 4½	5 4
(20) ALI BIN YUSUF. Somali	20	175	137	78·3	5 4½	5 2
(21) MUSA ALI. Somali	20	169	138	80·7	5 4½	5 8½
(22) HAMAD BIN SALIH. Tribe—Bani Bu Hasan (Hinawiyah). Omani	26	171	148	86·55	5 10	5 3½
(23) AMR BIN SAIF. Tribe of the Shaikhs of Beni Ali (Hinawi). Omani	21	167	144	86·23	5 4½	5 4
(24) LUBKHIT BIN MUSELLIM. Tribe—Bait'isa. Qara	33	168	146	86·9	5 9	5 10½
(25) EBRUN BIN MUSELLIM. Qarawi of Shaikhly family. Bait Tabok	35	165	150	90·91	5 4	5 5

NOTE.—Specimens 16–20 are Somali domiciled in Dhufar for several years, but of Somali origin and the seaport town of Bandar Gasim. They seem to have a good deal of back to the head, as opposed to the

21; Thomas T-5 (no date) 1932 MM2 Hadhramaut MM2

141
142

Body Colour.	Hair.	Nose.	Eyes.	Remarks.
Dark brown, but fairer than Qara	Long mop of curly hair; chin tuft and faint down on cheeks, hairy legs, but hairless body	Straight; moderately short and fleshy; slight dimple in end	Brown, slit ...	Much more squat than others. Small ear.
Dark brown, very dark face	Mop of very dark brown hair, slightly curly (almost straight); black beard; hairy body	Heavy well-shaped nose, delicate nostrils (distinctive in Qara); dimple on end of nose	Round, lightish brown. Straight brows	Lithe appearance.
Blackish brown ...	Curlyish; little on face, slight moustache and chin fluff; hairless body	Straight; widish nostrils	Small and round, slit upwards; blackish brown	Large flapping ears; full lips, large teeth.
Blackish brown ...	Cropped and straight; chin fluff; hairless body	Straight but squat; full nostrils	Round; blackish brown	Thick lips; rather negroid.
Blackish	Cropped; probably rather straight; no beard, but chin tuft and lip fluff; hairless body	Straight, short, large nostrils	Large and black; almond shape	Small round ear; thick lips, big teeth.
Black	Cropped, no eyebrows or face growth; hairless body	Straight, pointed; rather large nostrils	Black	Tiny ear, flat with lobe; big teeth, negro lips.
Black	Cropped, no eyebrows or face growth; hairless body	Straight, pointed; rather large nostrils	Black	Tiny ear, flat with lobe; big teeth, negro lips.
Black	Cropped, but probably curly spiral hair; beardless	Short, straight and fleshy; largish nostrils, but not negroid	Blackish brown ...	Small ear, negro lips.
Lightish brown or yellow	Straight, considerable beard and moustache; little hair on body; arched eyebrows; hair recedes on temples	Large, long and straight well-shaped nose; elongated nostrils standing out from axis of brow	Large and round, brown, set widely apart	Largish ear; very fair compared with S. Arabians. Thick lips, small teeth, not negroid.
Lightish brown yellow	Straight and black; slight beard and moustache	Straight and pointed; delicate nostrils	Brown, round and beady; set widely apart	Thick lips, not negroid.
Darkish brown ...	Black, almost straight; fairly heavy beard; almost hairless body	Straight, fairly fleshy	Large, brown ...	Badu type; will not intermarry, so are pure; very broad upper face. Pouting mouth.
Dark brown ...	Dark brown, slightly curly; hairy chest, slight beard; black chin tuft	Straight, slightly retroussé	Round, greenish brown	Full but well-shaped mouth. Stands with one leg in front of other.

parentage. They are decidedly darker than the general run, and seem to be much mixed. They come from straighter back of the South Arabian types.

21: Thomas T-5 (no date) 1932 MM2 Hadhramaut MM2

141
142

No., Name and Tribe.	Age.	Head. Length.	Head. Breadth.	C.I.	Height.	Span.
					ft. in.	ft. in.
(26) JUM'AN BIN ASHUR. Tribe—Bin Zuferol. Shahari (the Shaikh of the tribe of Zuferol)	47	162	158	97·53	5 5	5 7½
(27) ALBUKAIT BIN JUM'AN. Tribe—Bin Zuferol. Shahari. (Son of above)	18	164	150	91·46	5 3½	5 7.
(28) UNBURK BIN SA'ID (Mubarrak). Tribe—Bain Zuferol. Shahari	24	168	148	88·10	5 3½	5 6½
(29) JUM'AN BIN ALI. Tribe—Zuferol ...	40	175	151	86·29	5 4	5 6½
(30) AHMAD BIN ALI. Tribe—Zuferol. Shahari	60	171	143	83·63	5 0	5 2½
(31) SA'ID BIN ALI. Tribe—Zuferol. Shahari...	33	170	146	85·88	5 4	5 5½
(32) INSTARAIL DUN MAHUD. Tribe—Shahari	40	181	151	83·43	5 8	5 8½
(33) DAHABA BIN SA'ID. Harsusi (Harasis in own language). Harsid	22	174	145	83·33	5 1½	5 4½
(34) SAID BIN SHAGHAIYAH. Tribe—Bait Kathir. Al Masen section	35	170	148	87·06	5 6	5 9
(35) BOKHIT RA RAQIQA. Tribe—Bait Kathir. Al Masen section	35	163	150	92·02	5 5	5 8½
(36) SAID BIN MAHUNT. Tribe—Shahari. (European and Scandinavian colour)	30	173	146	84·39	5 1	5 5

NOTE.—Nos. 26 to 32 are Shahari: none wore the right earring which is so distinctive of the rather large brows, larger ears with no lobe, hair curlier, feet turn outward, bigger chins, shorter thumbs out at different angle from face. The mouth is a distinguishing feature; they do not pout, the teeth of

21; Thomas T-5 (no date) 1932 MM2 Hadhrama MM 2

141
142

Body Colour.	Hair.	Nose.	Eyes.	Remarks.
Dark brownish chocolate	Curly, black, turning to grey; slight beard grown, chin tufts rusty grey	Straight, broad and fleshy; wide nostrils	Brown, almond shape, straight eyebrows, thickish; set well apart	Hunted expression of Shaikhly family; thin lips, broad forehead.
Dark brown ...	Curly black, not frizzy; hairless body; slight lip fringe	Straight	Brown, almond-shape; set well apart; thick lashes	No lobe to ear. Squatter build than Qara.
Blackish brown with indigo	Thick mop of very dark brown wavy hair; slight on chest	Long and straight; stands out at more of an angle than Qara.	Small slit, light brown, turning upwards. Straight heavy lashes	Fairly thin lips; largish ear.
Yellowish brown	Mop of blackish brown curls; thick black beard, more than normal	Long fleshy at base, straight, stands out from axis, slightly curved	Round, greenish brown; thick, straight brows.	Straight, well-formed lips; big ear.
Dark brown ...	Curly, rusty grey; stoutish beard, but short	Fairly large and fleshy, well-formed	Brownish, losing colour; green iris; straightish black brows	Very large ears; thin lips.
Dark yellowish brown	Black-brown mop of curls; chin fluff and moustache, but no beard or body hair	Small, well-formed, straight and pointed nose; fairly large nostrils. Stands out well from face	Rather round; eyebrows tend to droop	Hunted expression; full, small mouth; small ear.
Rather dark brown	Mops of thick curls, rusty grey	Short, straight, pointed and wide; largish nostrils	Round and brown, wide set; thick, straight eyebrows	Thin lips; moderate-sized ears with no lobe. Hunted expression.
Rather light brown (yellowish) straw coloured	Heavy black, rather wavy; slight chin fluff and moustache, no body hair	Long, narrow, and hooked	Wide-set, almond-shape, cross-eyed look	Well-shaped mouth, full but not thick lips. Short and thickset, not a S. Arabian type, but distinctive; bow legs and toes turning in.
Rather light brown for local Badus	Large waving black curls; slight black beard and chin tuft. Almost hairless body	Straight, well-shaped, fairly heavy at tip	Large, light brown, set wide apart	Full lips. Badus, who do not work incense trees. Largish ears. Feet turned in.
Rather light brown for local Badus	Mass of small plaits; slight beard and chin tuft; slight body hair	Heavy, curved, and fleshy. Roman	Rather light brown; set wide apart	Full lips. Rather large ears; feet turned in. Badus, who do not work incense trees.
Pink, large brownish spots	Straight straw-coloured; ginger beard, heavier than locals; body and leg hair	Long, eagle-shaped; long slit nostrils	Bluish, closely set white; poor eyebrows	Straight, thin, rather European lips.

Mahra and Qara. They have longer necks than the Qara, broader heads, and are more squat in appearance, and nails, longer upper lip than either Qara or Mahra, hunted expression, of one complexion, nose stands both jaws coming together and not projecting.

21 Thomas T-S (no date) 1932 MM2 Hadhramaut MM2

141
142

No., Name and Tribe.	Age.	Head.		C.I.	Height.	Span.
		Length.	Breadth.			
					ft. in.	ft. in.
(37) SALIM BIN DAHAIYER. Tribe—Bautahari	40	182	144	79·12	5 7	5 8
(38) ABUD BIN 'ISA AL 'AIYUNI. Tribe—Imburrur. (One day from Riyadh. A Najdi of Arabia, soldier of Sultanate Ahl al Charb)	65	180	142	78·89	5 5	5 6½
(39) TALIB BIN HALAIYIL. Tribe—Al Murra. Al Maytha. (Aluwair Badu of Qatar and sands, servant of)	28	172	143	83·14	5 1½	5 3½
(40) KHUTHUT BIN SALIH. Rashidi	24	171	141	82·46	5 3	5 4½

21; Thomas T-5 (no date) 1932 MM2 Hadhramaut MM2

141
142

Body Colour.	Hair.	Nose.	Eyes.	Remarks.
Dark brown ...	Straight, black, full white beard; body hair brown	Long, fleshy, slightly hooked at tip	Small, round, closely set; no upper eyelid	Tight lips, slightly protruding; very small ears, almost no lobe. Furtive look; fish-eating race; very small teeth.
Rather dark brown; less chocolate than locals	Rather straight, white; more beard than locals; body hairless	Heavy and rather squat	Round and black with upper eyelids	Tight, but rather full lips; large ears. Quite distinct from locals.
Hairy chest, black	Straight, and very dark brown; black, hairy chest. Beard	Rather short, projecting; slightly curved	Small, round and black	Rather large ears bandy legs; hairy.
Hairy chest, black	Rather straight, dark brown; hairy chest and legs	Rather large, straight, aquiline	Brown, almond-shape	Thick projecting lips; short teeth, tattooed gums. Foxy face.

21; Thomas T-5 (no date) 1932 MM2 Hadhramaut MM2

141
142

FIG. 4.—SHAIKH HASAN. QARA TRIBE.

FIG. 3.—SHAIKH HASAN. QARA TRIBE.

FIG. 2.—FOAL UBAID BADU, HADHRAMAUT. KARADI ON MAP.

FIG. 1.—FOAL UBAID BADU, HADHRAMAUT. KARADI ON MAP.

P.104(B)

21: Thomas T-5 (no date) 32 MM2 Hadhramaut MM2

141
142

FIG. 12.—A SHAHARI.

FIG. 11.—A MAHRI.

FIG. 10.—AN OMANI.

SOUTH ARABIAN TYPES.

FIG. 9.—AN OMANI.

p. 104(c)

142

142 DESCRIPTIVE SOMATOLOGY--color of skin, hair, and eyes; form, length, and distribution of hair; musculature; secondary sexual characteristics; somatotype data; etc.

hramaut, and even though they may live in the Territory for many years, they visit their own country when possible and send their children there to school. H 167 186

Zanzibar.—Writing of his visit to Zanzibar in 1857 Burton (*Zanzibar, City, Island and Coast*, Vol. 1, p. 378) says, " the poorer Arabs who flock to Zanzibar during the season are Hazramis, and they work and live hard as the Hammals of Stamboul. These men club and mess together in gangs under an Akidah (head man), who supplies them with rice, ghi and scones, and who keeps the accounts so skilfully, that the labourer receives annually about $35, though he may gain four times that sum." Z 167 464 H 167 464

Speaking of the same period Colonel Rigby, His Britannic Majesty's Consul and Honourable Company's Agent, says in his report on Zanzibar for 1860, " a considerable number of Arabs from the Hadhramaut coast also come to labour as porters and carriers, they are a patient, industrious people, and most useful to the merchants in loading and unloading ships."

This was high praise from Rigby who was critical, and contrasts in a remarkable manner with his next statement about immigrants from Sur further along the coast. " The Arabs from the coast of Omān called ' Soorees ' are also numerous; they are a troublesome, turbulent, plundering race always ready for any mischief. They are filthy, squalid, ill featured savages and arrant cowards."

Major F. B. Pearce, a late British Resident at Zanzibar, wrote in 1919 that the Hadhramis formed an important section of the Arab population of Zanzibar. " In physical appearance, pursuits and mode of life they differ somewhat from the Oman Arab. The Mshihiri[1] is a thin, spare man of medium height, without an ounce of superfluous flesh on his body. His face is long and thin and generally hairless; and those of them who have not resided sufficiently long in Zanzibar to become enervated by its softening climate and surroundings possess a marked glitter of the eye, indicative of hidden fires within, which might burst forth on little provocation. H 142 167 Z 167

" Under the normal conditions of life in Zanzibar they are hard and willing workers, keeping much to themselves, and living together in a special quarter of the town. H 167 186

" While some of the more influential and wealthier Mshihiris have made Zanzibar their permanent home, the majority come to the Sultanate for a period in order to earn money, and they then return to their own home in Arabia. When in Zanzibar they work in the port loading and unloading ships, and they are in great demand as stevedores up and down the coast. The lighter forms of labour sought for by the Mshihiri is water carrying from house to house, and they perform this work with the same assiduity and ~~tirelessness as in the heavier labour connected with ships~~.

[1] The singular of the Swahilised form of Shihiri, the plural is Washihiri.

5: Hamilton G-5 (no date) 1943 MM2 Hadhramaut MM2

To-day the territory is occupied by the descendants of the ancient people and split into many independent tribes. These tribes are all endogamous and are markedly distinct in appearance. But scientifically it would be difficult to name the distinctions, as they are all of the same race type. There is, however, a sufficiently marked distinction between the two main types to attract the attention of the casual, but interested, visitor to the country. These types are to be distinguished by their own local names, the Yemeni and the Mushreqi, the latter name coming from the ill-defined district of the Mushreq, which applies to the territories east of Yemen proper and does not include the tribes east of the Kathiri of Wadi Hadhramaut.

The Yemeni type are those bearing Sabaean names and Qatabanian names. These remain to be classified from names in inscriptions. It is sufficient to quote such names as Yafa', Qateib and Beni Saba.

Yafa' was the name of an ancient tribal deity, the centre of whose worship seems to have been the ruin of Am'Adia, in what is now the territory of the Audhali confederation, a very recent confederation of tribes. Yafa''s followers had a mausoleum at the holy city of Shabwa. They are now represented by the tribe of Yafa', one of the most eastern of the Yemeni tribes.

Qateib is the diminutive of Qatab, and we may translate it as the "remnant of Qatab." The present Qateibi tribes—"the wolves of Radfan," as they style themselves—form the centre of the war-like Ja'ud confederacy some sixty miles north-east of Aden. Beni Saba, Beni Himyar, etc., need no explanation. The Mushreq type bear un-Yemeni names. The centre of the whole type is the 'Aulaqi confederation. The word "'Aulaqi" is derived from "'alq," the spark of a camp-fire, and has little interest. But the confederation is ruled by the tribe of Ma'an and the "Grand Council of Ma'an" is called to this day when any one of the three chiefs of the confederation is to be elected. Of this type are all tribes east of the Yafa'i border and of the Eastern Yemen plateau.

In colour of skin, a light chocolate-brown, and in hair, both types are very similar, but there the similarity ends. In features, as in dress and in many customs which do not concern my subject, they are distinct from one another.

The tribesman class is the aristocratic, landowning class, and has been so for many centuries. They form 70 per cent. of the total population of the territory. All inter-tribal politics emanate from them. They form the background of the community's life. I have mentioned this class first for several reasons, but principally because we are used to a landowning aristocracy being in a minority. Here they form the majority. Having been for so many years controllers of their own destinies, the one landowning, fighting class and by far the most powerful class in the community, their insistence upon their rights to-day is understandable.

The tribal Chiefs are in three main categories—the appointed Suzerain, the accepted Suzerain and the elected hereditary tribal Chief. It will be simplest to deal with these three types of Chief in turn, giving examples of each.

In the first type, the appointed Suzerains, we can take as examples H.H. the Sultan of Lahej and the Amir of Dhala'.

Dr Hamilton G-5 (no date) 1943 MM 2 Hadhramaut MM 2

But, of course, we do not force things down anybody's throat. 000

Colonel J. K. Tod: It is forty years ago since I spent some time in Aden. The lecturer said that the Mushraqis were rather darker than the western people. My recollection is that they were fair and aquiline compared with those further west. 142

You spoke about the shrines of ancient saints being very much revered. At the west of Dhala there was an object of great veneration. 778

My impression in those days was that the tribes of the Aden Protectorate were extremely democratic and had very little class distinction. The only distinguishing mark was in their dress. The ordinary tribesmen wore indigo-dyed clothes, giving them a very dirty appearance, because the dye always came off all over their bodies, and the better classes wore white with coloured head-dresses. They seem to have commanded the respect of the people, who showed it in a very peculiar way. A tribesman would come up to one of his sheikhs, who might be sitting on a rock, and by way of showing him respect he would catch him by the head and pull it down and kiss him on the head. It seemed to be the ordinary respectful greeting. 181 291 576

You mentioned the eastern confederacy, the Qataban. Is the present tribe the Quteibi? They were one of the confederacy under the Amir of Dhala. My recollection is that that is the only confederacy in the whole Protectorate. It was a very loose confederacy. 619 631 643

Mr. Hamilton: The Yafai people are western. They are not of the western Mushraqi type at all. The Yafais are a very fine lot. There are, I think, two battalions of Yafai soldiers in Hyderabad under the Nizam. They travel all over the world, but they will not let anyone else travel over *their* world. The Amir of Dhala is the chief of the confederation over which he rules, which does not actually include the Quteibis. A political mistake was made originally by trying to put the Quteibis under him. Now, when you put them under Lahej, they say they would rather be under Dhala, and *vice versa*. They have the greatest fun the whole time. Their idea of fun is to shoot and loot each other. When the R.A.F. drop a couple of bombs, usually well wide of their villages, they take the unexploded bomb at once, pick it up, carry it off, put it under a neighbour's house and set fire to it. [144]

Kissing at the top of the head is most respectful, but, of course, there again in South Arabia you kiss the hem of the man's garment one minute and put a knife just where you have kissed the next. But they are extremely respectful, and the chiefs do carry with them the whole honour and self-respect of the tribe. 576

If in battle one of the chiefs is killed, it is very much regretted, and the whole tribe turns out to bury him. Also the son of a chief and his headmen of villages will indulge in the kiss on the thigh and knee, salutes accorded originally to patriarchs.

Mrs. Gregory: Is there any connection between the people from Baluchistan Makran and the Mushraqi?

Mr. Hamilton: I do not think there is any connection except that a few travellers come across from the Persian Gulf.

Dr. Hugh Scott (unable to be present) asked Major Hamilton (in writing) whether he considered the confederation of Ma'an to be the 101 174 619

As with the Arab Legion, the primary functions of the Hadhrami Bedouin Legion are to assist in the keeping of law and order and the propagation of the ideas and policy of Government by peaceful means whenever its members come in contact with the tribes and Bedouin in the interior. For these reasons its man-power is drawn from far and wide, but because of the prevailing illiteracy of the Bedouin population the senior officers are provided on secondment from the Arab Legion, and considerable help and supervision is given by a British Army officer, who is attached to the staff of the British Resident Adviser (the senior British civil officer at Mukalla) as Military Assistant. In its nine years of existence the H.B.L. has amply fulfilled expectations, and by the end of this year its numbers should reach 9 officers and 330 other ranks, while the whole cost will not exceed £29,000.

Competition to be enlisted is keen, and the authorities can hand-pick their recruits, preferring those whose families have a certain standing in their tribes, thereby giving the future soldier a measure of authority to speak in and for his tribe. The clearest method of describing the day-to-day life of the Legion is to trace the course of the new recruit from time of entry to date of discharge. The individual who presents himself at the headquarters in Mukalla for enlistment will be somewhat uncouth in appearance, rather short in stature, and spare in build. Experts in the local physiognomy and dress may be able to tell from which tribe he comes, as there are small but traceable differences between each. His dress will consist of a loincloth or short *futa*, black or dark blue, into which is thrust a *jambīyah*, a short knife in a curved scabbard. His hair will be long, kept in place with a twist of cloth, and both hair and short beard will be plentifully oiled; his body may be covered with indigo. Many of the Bedouin are good-looking in a small-featured, feminine way, which is emphasized by their bobbed-length hair. Some have tribal scars on their faces, and most wear amulets round their necks and bracelets above their elbows, both made from silver and set with cornelian. He is unlikely to bring his rifle with him, although he may well own one, probably of the antiquated French make and possibly dating as far back as 1870.

When transformed into a private in the H.B.L. he will retain his long hair and silver ornaments, but will be quite different otherwise. Over shorts he wears a khaki *qamīs*, a calf-length one-piece garment with a shirt top. Round his waist is a leather ammunition belt, under which he wears, on ceremonial occasions, a broad red webbing sash with long ends. On his head is a khaki *kafiyah* with black head-rope, or *'iqāl*, and the silver badge of the H.B.L. in front. A *kafiyah* is seldom worn in the Hadhramaut, and the soldier off duty is prone to twist and wind it turban-wise round his head.

On being accepted the recruit swears to be loyal and faithful to H.M. King George, his heirs and successors, and to obey the orders of all officers set over him. He also agrees to abide by H.B.L. standing orders, the Army Act of his force, but does not sign on for any specified period and is free to leave at three months' notice. Now comes the barrack square, weapon training, guard procedure, and drill. At the end of the first month he receives 22 rupees (33s.), the pay of a private soldier. This,

18:Ingrams G-3 (1934-36)1938 MM2 Hadhramaut MM2

passes Gheil Ba Wazir, a well-built walled town and the headquarters of the Hamumi tobacco-growing industry. The most skilful diggers of wells and irrigation channels and tunnels come from this place and the system of water which irrigates the tobacco plantations is extremely thorough.

Shihr is an ancient town. Its present walls are not old but there has been a town on this site for at least eight hundred or nine hundred years, and the principal coastal town of the neighbourhood has been hereabouts for a great deal longer. Mukalla of course is much newer. Shihr is an important fishing centre and vast quantities of fish are brought in daily to be sun dried for up-country consumption or eaten fresh locally. Weaving, dyeing, and mat making are minor but locally important industries. About 7 miles from Shihr is Tubala which has been built on a hill over sulphurous springs. This place has won local renown for its sulphur baths and quite a number of rheumatic sufferers have visited it. Hami, farther along the coast, has an even larger number of hot springs, but the picturesque site of Tubala suggests the possibility of a Spa hotel, easily accessible by car from Shihr, and we have rather prematurely considered the positions of the Pump Room and Concert Hall in the Spa Gardens. In view of the progressive ideas of His Highness and the Seiyids in the interior, the provision of a few hotels is not an unlikely development before long, and the country will be an ideal winter resort. Shihr is the principal market for the whole of the eastern Hadhramaut, including all the Kathiri country, and its imports by sea are very considerable, although it is worse off for harbour facilities than Mukalla, as it is nothing but an open roadstead and has no jetties; but apart from the local Aden steamers even ocean-going steamers call there as well as at Mukalla.

Most of the carrying trade is in the hands of the great Hamumi tribe, which has no real villages of its own and extremely few dwelling-houses, but which owns a very large number of camels. The chief of the tribe also owns a great quantity of date palms in different parts of the Hamumi country. I have recently done a considerable amount of flying over Hamumi country which extends over about 3000 square miles and is now well known to the Royal Air Force.

When we first went up the road to Tarim in November 1936 the car road was of course not completed and some 20 miles northwards from Shihr there was a gap which had to be traversed by donkey through Ma'adi, the country of the Ba Hasan Tanbulis who had steadfastly resisted the attempts of Seiyid Bubekr and the Al Kaf family to complete it. These Ba Hasan Tanbulis are allied to the Hamumis and are nicknamed Tanbuli because they are the only people in the whole of the Protectorate who grow betel nut and pepper vine, though Ibn Batuta speaks of it at Dhufar a good deal to the east, and I expect it exists there still. There is nothing much in the countenances of the Ba Hasanis to make you think they are related to the Hamumis, for as a whole the Hamumis are fine-looking men and uncouth is a mild word to describe the general run of Ba Hasanis. Hamumis themselves have said to me that they are not human beings, and an Arab friend, when we were looking at some of the more primitive of them, said to me: "They only want tails and you would say they are monkeys." However they grow on you as I daresay monkeys do after a time, and I am now quite fond of them. When

21; Thomas T-5 (no date) 1932 MM2 Hadhramaut MM 2

The tribes of the Central South have a poor reputation as regards the *radud-as-salaam*.[1] The *radud-as-salaam* merely means that when two persons meet, between whose tribes there is blood or other enmity, and one says to the other—"Peace be upon you" and the other replies "And upon you be peace," they have buried the hatchet for the nonce. For one now to take advantage of the other and slay him in his sleep, for instance, would in any other part of Arabia be the deepest treachery. Not so amongst this lawless brood, however. That it may happen elsewhere is possible, but normally the offender would be hounded out of his own tribe or be required to make some requital and his name would be for ever smirched. These non-Arabic speaking tribes of the Central South have no such regard for the elsewhere universal law. They also observe in the breach what is elsewhere a fixed canon, the *thamn-al-batn* or "stomach price." This is an elaboration of the law of three days' hospitality. If a Badu has eaten the salt of a man his goods are safe for a period of four days and four nights, the time for the last vestige of food to have passed from his body. If the Badu's tribe unwittingly raids the man during these four days they must and do return the loot. This *thamn-al-batn* is sacred with the other tribes of the southern fringe but not with the non-Arab group. Who and whence are these tribes? Indigenous? Of African origin? or have they a common origin with African tribes, or are none of these hypotheses tenable? Here is an almost black race of brachycephals, and brachycephaly properly belongs to Asia. The answer is for you to decide. History sheds but little light.

In the year A.D. 1325 Ibn Batuta, the great Moorish traveller and theologian, set out on his 25 years' travels through Egypt, Arabia, and Mesopotamia and elsewhere. He sojourned in Dhufar and amongst what he wrote of it was this:—"Another thing is that its people closely resemble the people of North-West Africa in their customs. . . . The outlying population is not Arab, but of a Sudanic type." Does Ibn Batuta help us?

The following discussion took place after the paper:—

Sir Arthur Keith said that Capt. Bertram Thomas had thrown light on one of the darkest anthropological corners of the world. It was now clear that the Southern Arabs were very different from the Northern Arabs—in almost every respect. If one sought to trace the affinities of the Southern Arabs by judging from their external appearances—as revealed in Capt. Thomas's photographs—one was immediately reminded of the native type of North-Eastern Africa. To his eye the Southern Arabs showed in their fuzzy hair and black—or dark brown—pigmentation of hair and skin, as well as in their facial features, distinct Hamitic or Somali-like affinities. On the other hand, Capt. Thomas's measurements of heads proved that the Southern Arabs differed from the Hamitic peoples of Africa and also from the Arabs of Northern Arabia in having skulls which were short and wide. The width of the heads of Southern Arabs was between 80 per cent. and 90 per cent. of the length. The Southern Arabs were distinctly and highly round-headed—or brachycephalic. Hamitic peoples and the Badawin (Arab) type of Northern and North-Western Arabia were usually long-headed or dolichocephalic. Thus Capt. Thomas's observations confirmed the data collected by Professor C. G. Seligman fourteen years ago that the people of Southern Arabia are round-headed or brachycephalic.

Although the Southern Arabs—who were of low stature, the men being usually about 64 inches in height—showed certain Hamitic traits in their features, yet these were overshadowed by others which proclaimed an affinity to the Caucasian or white stock of mankind. They were less fully bearded than the Northern Arab and yet more so than among Hamites. In some respects the South Arabian type bridged the difference between Semite and Hamite.

[1] It is only within comparatively recent times that the Bauthara would recognise the *rabia* at all.

21 Thomas T-5 (no date) 1932 MM2 Hadhramaut MM2

144
142

Sir Arthur looked on the Arabs of Oman and of the Persian Gulf littoral as differing in type from the Arabs living along the Southern Coast of Arabia. In the Oman Arabs—one of whose skulls was preserved in the Museum of the Royal College of Surgeons—there is to be seen a very lofty head, which was flattened and high in its hinder or occipital wall. There was usually in the Omanese type a Semitic type of nose with long face and a tendency to adiposity of body. The Omanese were probably the descendants of a very ancient colony of traders. The type is South Caspian in origin, and is still to be observed in certain communities in India—particularly in Bombay. The Omanese type could in his opinion be named Armenoid—as Dr. Seligman maintained—but the brachycephalic form of skull found amongst the Southern Arabs seemed to him to differ from that ascribed to the typical Armenian. It is true that some of Capt. B. Thomas's photographs of the Southern Arabs did show the high Armenoid occiput, but this character was an exceptional, not a prevalent, feature.

Capt. Bertram Thomas's observations in South Arabia threw light on one of the major problems relating to the evolution of modern races of mankind. A survey of the present distribution of races led to the supposition that the negro type at one time was distributed across the southern hemisphere from the Congo in Africa to the Islands of the Pacific—this original black band extending through Arabia, Persia, Baluchistan, India, and further India. One had a right to suppose that, at various phases of the latest geological period of the earth's history, Arabia, the Sahara, and the deserts of Central Asia had been fertile lands. The middle part of this primeval black or negro belt had been replaced—or transmuted—by evolutionary changes so as to give rise to the Hamitic type in Africa and the Dravidian type in India, for clearly the Hamitic and Dravidian types, from an elementary point of view, were not far apart.

"Now when we look," Sir Arthur said in conclusion, "at a racial map of the present world, we see that the black belt has been broken through in two regions of Asia. In Eastern Asia the Mongolian stock has broken through at various times and by various waves to gain the Pacific—the Polynesian and Malayan 'break-throughs.' Then in Western Asia there has been the Caucasian break-through, so that we find to-day the lands which extend from the Indus Valley to the Red Sea, occupied by peoples of the Caucasian stock. When the Caucasian break-through took place we have as yet no certain information, but it must be of ancient date—probably late Pleistocene, when the culture of the Caucasian stock was that known as Aurignacian. We may suppose that the people who now inhabit Southern Arabia represent the advance guard of the Caucasian stock—the pioneers who first penetrated the Arabian peninsula and replaced its black-skinned Hamitic inhabitants. The Hamitic characters now seen in the South Arabs may be the result of an intermingling of the Arab pioneers with the Hamitic natives. To explain the fact that the South Arabs are brachycephalic we have to suppose that their original home was between the Pamir and Asia Minor, for it is in this part of Asia that the Armenoid type of skull seems to have been evolved—on the ethnological frontier between the Mongolian and Caucasian stocks. The oldest skulls we know of from Mesopotamia (Ur) are long-headed—of the North Arab type. We must suppose, then, that the brachycephalic South Arab had passed southwards before the long-headed Sumerians had occupied the lower regions of the Euphrates-Tigris Valley. This explanation seems more probable than to suppose that a brachycephalic skull had evolved independently among the people of South Arabia. Amongst the South Arabian boys and girls are to be seen not infrequently individuals who recall children of the Dravidians. If the theory just outlined is accepted, the resemblances of the Southern Arabs to the Dravidians of India and Hamites of Africa will be understood and explained."

Professor C. G. Seligman said: "We may first regard Mr. Thomas's subjects as constituting a single group, 'Southern Arabians,' when we find that they differ from the inhabitants of Northern Arabia in being not long-headed but very decidedly round-headed, i.e. in the higher grades of brachycephaly. If we divide these Southern Arabians into two groups, (1) Arabic-speaking, and (2) non-Arabic-speaking, we find that the latter are even rounder-headed than the former. Omitting two tall men from Oman, the two groups are nearly identical in stature. Both groups, then, are brachycephalic and both are of medium stature.

"Further, the two Omani men have notably high round skulls, with a steeply sloping but not flat occiput, long oval faces, notably Armenoid noses with pronounced nostrility, hair which appears to be straight, and a moderate beard of rather wavy hair. These men are typical members of the Armenoid race, and their features fit one of the Oman skulls in the Royal College of Surgeons extraordinarily well. The other Arabic-speaking tribesmen from the south-east, if less typically Armenoid, are yet so round-headed and have such

21; Thomas T-5 (no date) 1932. MM2 Hadhramaut MM2

typical, so-called 'Jewish,' noses that they can only be regarded as Armenoids. There is, however, a limited number of subjects who are round-headed certainly but broad-faced, with prominent cheekbones and a straight nose not the least Armenoid, who cannot be placed at present. 144 142

"Turning to the non-Arabic-speaking tribes, these are even more round-headed than the Arabic-speaking group, and the majority have more or less oval and generally rather long faces, with pronounced Armenoid noses. Again, however, there are a few exceptions.

"If we endeavour to sum up the information presented by the measurements and photographs brought back by Mr. Thomas, we can only say that (omitting a small number of unusual types) there is no very outstanding difference between the Arabic and non-Arabic-speaking groups, and both are predominantly Armenoid. This, as I pointed out in 1917, is the race to which the Arabs of South-Western Arabia belong. I cannot see that there is any reason to regard Mr. Thomas's subjects as Hamitic, nor have I been able to trace resemblances to such Abyssinian photographs as are at my disposal.

"Now such pronounced Armenoid characters can only point back to Near Eastern Asia and to Mesopotamia, using that term in the widest sense to include, if necessary, an undefined area to the east of the Tigris. I put it this way because Mr. Thomas assures me that his men of the Empty Quarter are not like those he knew in Mesopotamia, but I think there may well have been some degree of change in feature between the time when the Armenoids came into Southern Arabia and the present period.

"As to the probability of the intensity and long standing of Mesopotamian influence in South Arabia, I need only refer to the general geographical and cultural conditions which render it almost inevitable, and I would particularly stress the South Arabian coins of 70–40 B.C., depicting high round-heads, totally different in shape from that of the Northern Arab, and also the fact that twice in mediæval times considerable bodies of men have moved from Mesopotamia to South Arabia and *vice versa*. About A.D. 570 the Yaman was conquered by the Persians under Khosroes I, who installed a Governor whose successors continued to rule the country until Badhan, the last Governor, accepted Islam. The other example, which shows that it was easy for a considerable body of men to pass from Arabia to Mesopotamia, is offered by the march of Khalid ibn Walid, 'the sword of God,' in the early days of Islam. The Persians were defeated in the neighbourhood of the modern Kuwait by an army marching from Arabia, and Khalid was not again opposed until he reached the neighbourhood of the Tigris canal, where he gained a new victory.

"I may add that the terraced hills of Southern Arabia and the history of the dam at Marib all point to relatively early contacts with just such an engineering agricultural people as the round-headed Armenoid inhabitants of Mesopotamia."

21: Thomas T-5 (no date) 1932 MM2 Hadhramaut MM2

141
142

No., Name and Tribe.	Age.	Head. Length.	Head. Breadth.	C.I.	Height.	Span.
					ft. in.	ft. in.
(1) AHMAD BIN ALI. Tribe—Ahl Yazid Yafa	20	184	151	82·07	5 2¼	5 3¼
(2) NASIR BIN MAHSIN. Tribe—Yahar Yafa	25	180	141	78·33	5 2¼	5 2¼
(3) SHAIYIF BIN SALIH. Tribe—Yahar Yafa	23	174	137	79·7	5 4	5 6¾
(4) ALI BIN AHMAD. Tribe—Ahl sa'ad Yafa	22	165	142	86·06	5 2¼	5 3½
(5) NASIR BIN MUHAMMAD. Tribe—Ahl Yazid Yafa	28	173	144	83·24	5 5¼	5 3¼
(6) SA'AD BIN MUSELLIM. Tribe—Bit Shatana Mahra	23	163	148	90·8	5 5	5 4
(7) SALIM BIN SA'ID. Tribe—Bit Hanif Mahra	20	167	148	88·6	5 3	5 4¼
(8) SA'ID BIN HAMAD. Tribe—Bit Shat'ans Mahra	27	175	143	81·71	5 3¾	5 6
(9) MUSELLIM BIN SA'AD. Tribe—Mahra ...	27	167	144	86·23	5 5	5 6
(10) ABUD BIN SA'ID. Tribe—Bait Ali Iskar'on Mahri (but not Bir Boki)	34	172	148	86·05	5 8	5 8
(11) SA'ID BIN HAMAD BIN QATAMIN. Tribe —Al Kathiri (Bait Marhun)	32	—	—	—	—	—
(12) ALI AL DHAB'AN. Tribe—Mashai'a (Bal Ubaid), W. Irmah, N. Hadhramaut	40	174	150	86·21	5 4¾	5 4
(13) SA'ID BIN SAIF (Wali of Dhufar). Tribe —Bahari of Oman	47	174	144	82·76	5 6½	5 7½

NOTE.—The above (1–5) are Al Yafa soldiers recruited from hinterland of Aden for service in Sultan's and downwards; a hairless race except the bountiful growth on their heads. Their hair is extremely coarse

NOTE.—All Mahra have heavy eyebrows, black mop hair, but comparatively hairless faces—a little

21: Thomas T-5 (no date) 1932 HM2 Hadhramaut HM 2

141
142

Body Colour.	Hair.	Nose.	Eyes.	Remarks.
Greenish - brown dark chocolate colour	Golliwog, frizzy, long spirals. No beards as yet, lip fluff	Slightly hooked, but moderately fleshy	Large green, almond - shape, droop at edges	Arms reaching nearly to knee; small ears.
Dark brown ...	Golliwog, long and frizzy. Hairless body, chin fluff	Long, straight, circular nostrils	Large, brown	Falsetto voice.
Dark brown ...	Frizzy; hairless body	Very straight, fleshy at base, wide nostrils	Dark brown, almond shape, drooping downward	Arms reaching nearly to knees; small ears
Dark brown, greenish face	Curly, but not frizzy; body more hairy than companions; slight moustache	Slightly crooked; long, moderate nostrils	Almond brown	Small ears.
Dark brown, greenish face	Curly, mop of very small spirals; moderately hairless body, slight moustache, chin fluff	Shortish, very straight, pointed round nostrils	Almond shape, dark brown	Small ears
Dark brown, same as Yafa, greenish face	Curly, but not frizzy; hairless body, little beard, but slight chin fluff	Hooked, narrow nostrils	Brown, small almond shape, slit upwards	Arms reach above knee, shorter than Yafa, emaciated. Large teeth.
Dark brown body, greenish face	Slightly long, curly; hairless body	Hooked, small; long nostrils	Nearly black; sloping slightly upwards	Heavy eyebrows, rather projecting teeth.
Dark brown, greenish face	Curly mop hair, poor face growth; chin tuft; hairless body, except chest	Straight and delicate; long straight nostrils	Brown, almond shape; slant upwards	Shaikhly family. Large teeth.
Dark brown, greenish face	Mop curly hair, chin tuft and side fluff, otherwise no beard; almost hairless body	Short; long nostrils	Largish, brown, almond shape, sloping upwards	Big teeth, thick underlip.
Dark brown ...	Long wavy ringlets; black hairy chest, beard. Mahfif	Short, straight, fairly open nostrils	Round, very dark brown; thick eyelashes, shallow upper eyelid	Father Mahri of Jadhib, not a Badu; appears better race than local Badu.
Dark brown ...	Long wavy ringlets. Mahfif. Hairless body	Long, slightly hooked and pointed, stands out from axis of brow	Greenish brown, small slit	—
Very dark brown	Long and wavy, moderate beard; hairy legs, but hairless chest and arms	Straight and pointed, standing out from brow: moderate length, wide but slanting nostrils	Large brown; round and slightly upturned	Smallish ears.
Palish yellow, black hairy body	Straight and short; beard	Long and curved; slit nostrils; fleshy	Brown	Big ears.

fort at Salalah. General appearance distinctive; golliwog hair, faces broad at cheek-bones, tapering upwards, but greasy with cocoanut oil.
chin fluff and side fluff only.

21 Thomas 7-5 (no date) 1932 MM2 Hadhramaut MM2

141
142

No., Name and Tribe.	Age.	Head.		C.I.	Height.	Span.
		Length.	Breadth.			
					ft. in.	ft. in.
(14) SA'ID BIN JUM'AN. Tribe—Shahari (Bin Ziferol)	20	164	150	91·46	5 2	5 3½
(15) HASAN BIN MUSELLIM. Tribe—Bin Tabok (Qara)	40	168	147	87·5	5 5	5 5½
(16) MUSA ALI. Tribe—Bait Majartain Somali	32	188	147	78·19	5 8½	6 0
(17) MUHAMMAD ABDUL RAHMAN. Tribe—Majartain Somali	36	180	144	[illegible]	5 10	5 8½
(18) UTHMAN QAYTL. Tribe—Majartain Somali	30	174	142	81·61	5 8½	5 10
(19) AHMADLI. Somali	20	163	130	79·1	5 4½	5 4
(20) ALI BIN YUSUF. Somali	20	175	137	78·3	5 4½	5 2
(21) MUSA ALI. Somali	20	169	138	80·5	5 4½	5 8½
(22) HAMAD BIN SALIH. Tribe—Bani Bu Hasan (Hinawiyah). Omani	26	171	148	86·55	5 [illegible]	5 [illegible]
(23) AMR BIN SAIF. Tribe of the Shaikhs of Beni Ali (Hinawi). Omani	21	167	144	86·23	5 4½	5 4
(24) LUBKHIT BIN MUSELLIM. Tribe—Bait'isa. Qara	33	168	146	86·9	5 9	5 10½
(25) ESERUN BIN MUSELLIM. Qarawi of Shaikhly family. Bait Tabok	35	165	150	90·91	5 4	5 5

NOTE.—Specimens 16–20 are Somali domiciled in Dhufar for several years, but of Somali origin and the seaport town of Bandar Gasim. They seem to have a good deal of back to the head, as opposed to the

21: Thomas T-5 (no date) 1932 MM2 Hadhramaut MM2

141
142

Body Colour.	Hair.	Nose.	Eyes.	Remarks.
Dark brown, but fairer than Qara	Long mop of curly hair; chin tuft and faint down on cheeks, hairy legs, but hairless body	Straight; moderately short and fleshy; slight dimple in end	Brown, slit ...	Much more squat than others. Small ear.
Dark brown, very dark face	Mop of very dark brown hair, slightly curly (almost straight); black beard; hairy body	Heavy well-shaped nose, delicate nostrils (distinctive in Qara); dimple on end of nose	Round, lightish brown. Straight brows	Lithe appearance.
Blackish brown ...	Curlyish; little on face, slight moustache and chin fluff; hairless body	Straight; widish nostrils	Small and round, slit upwards; blackish brown	Large flapping ears; full lips, large teeth.
Blackish brown ...	Cropped and straight; chin fluff; hairless body	Straight but squat; full nostrils	Round; blackish brown	Thick lips; rather negroid.
Blackish	Cropped; probably rather straight; no beard, but chin tuft and lip fluff; hairless body	Straight, short, large nostrils	Large and black; almond shape	Small round ear; thick lips, big teeth.
Black	Cropped, no eyebrows or face growth; hairless body	Straight, pointed; rather large nostrils	Black	Tiny ear, flat with lobe; big teeth, negro lips.
Black	Cropped, no eyebrows or face growth; hairless body	Straight, pointed; rather large nostrils	Black	Tiny ear, flat with lobe; big teeth, negro lips.
Black	Cropped, but probably curly spiral hair; beardless	Short, straight and fleshy; largish nostrils, but not negroid	Blackish brown ...	Small ear, negro lips.
Lightish brown or yellow	Straight, considerable beard and moustache; little hair on body; arched eyebrows; hair recedes on temples	Large, long and straight well-shaped nose; elongated nostrils standing out from axis of brow	Large and round, brown, set widely apart	Largish ear; very fair compared with S. Arabians. Thick lips, small teeth, not negroid.
Lightish brown yellow	Straight and black; slight beard and moustache	Straight and pointed; delicate nostrils	Brown, round and beady; set widely apart	Thick lips, not negroid.
Darkish brown ...	Black, almost straight; fairly heavy beard; almost hairless body	Straight, fairly fleshy	Large, brown ...	Badu type; will not intermarry, so are pure; very broad upper face. Pouting mouth.
Dark brown ...	Dark brown, slightly curly; hairy chest, slight beard; black chin tuft	Straight, slightly retroussé	Round, greenish brown	Full but well-shaped mouth. Stands with one leg in front of other.

parentage. They are decidedly darker than the general run, and seem to be much mixed. They come from straighter back of the South Arabian types.

21: Thomas T-5 (no date) 1932 MM2 Hadhramaut MM2

141
142

No., Name and Tribe.	Age.	Head. Length.	Head. Breadth.	C.I.	Height.	Span.
					ft. in.	ft. in.
(26) JUM'AN BIN ASHUR. Tribe—Bin Zuferol. Shahari (the Shaikh of the tribe of Zuferol)	47	162	158	97·53	5 5	5 7½
(27) ALBUKAIT BIN JUM'AN. Tribe—Bin Zuferol. Shahari. (Son of above)	18	164	150	91·46	5 3½	5 7
(28) UNBURK BIN SA'ID (Mubarrak). Tribe—Bain Zuferol. Shahari	24	168	148	88·10	5 3½	5 6½
(29) JUM'AN BIN ALI. Tribe—Zuferol ...	40	175	151	86·29	5 4	5 6½
(30) AHMAD BIN ALI. Tribe—Zuferol. Shahari	60	171	143	83·63	5 [illegible]	5 2½
(31) SA'ID BIN ALI. Tribe—Zuferol. Shahari...	33	170	146	85·88	5 4	5 5½
(32) ISSTAHAIL DUN MAHUD. Tribe—Shahari	40	181	151	83·43	5 8	5 8½
(33) DAHABA BIN SA'ID. Harsusi (Harasis in own language). Harsid	22	174	145	83·33	5 1½	5 4½
(34) SAID BIN SHAGHAIYAH. Tribe—Bait Kathir. Al Masen section	35	170	148	87·06	5 6	5 9
(35) BOKHIT RA RAQIQA. Tribe—Bait Kathir. Al Masen section	35	163	150	92·02	5 5	5 8½
(36) SAID BIN MAHUNT. Tribe—Shahari. (European and Scandinavian colour)	30	173	146	84·39	5 1	5 5

NOTE.—Nos. 26 to 32 are Shahari: none wore the right earring which is so distinctive of the rather large brows, larger ears with no lobe, hair curlier, feet turn outward, bigger chins, shorter thumbs out at different angle from face. The mouth is a distinguishing feature; they do not pout, the teeth of

21; Thomas T-5 (no date) 1932 MM2 Hadhrama MM 2

141
142

Body Colour.	Hair.	Nose.	Eyes.	Remarks.
Dark brownish chocolate	Curly, black, turning to grey; slight beard grown, chin tufts rusty grey	Straight, broad and fleshy; wide nostrils	Brown, almond shape, straight eyebrows, thickish; set well apart	Hunted expression of Shaikhly family; thin lips, broad forehead.
Dark brown ...	Curly black, not frizzy; hairless body; slight lip fringe	Straight	Brown, almond-shape; set well apart; thick lashes	No lobe to ear. Squatter build than Qara.
Blackish brown with indigo	Thick mop of very dark brown wavy hair; slight on chest	Long and straight; stands out at more of an angle than Qara.	Small slit, light brown, turning upwards. Straight heavy lashes	Fairly thin lips; largish ear.
Yellowish brown	Mop of blackish brown curls; thick black beard, more than normal	Long fleshy at base, straight, stands out from axis, slightly curved	Round, greenish brown; thick, straight brows.	Straight, well-formed lips; big ear.
Dark brown ...	Curly, rusty grey; stoutish beard, but short	Fairly large and fleshy, well-formed	Brownish, losing colour; green iris; straightish black brows	Very large ears; thin lips.
Dark yellowish brown	Black-brown mop of curls; chin fluff and moustache, but no beard or body hair	Small, well-formed, straight and pointed nose; fairly large nostrils. Stands out well from face	Rather round; eyebrows tend to droop	Hunted expression; full, small mouth; small ear.
Rather dark brown	Mops of thick curls, rusty grey	Short, straight, pointed and wide; largish nostrils	Round and brown, wide set; thick, straight eyebrows	Thin lips; moderate-sized ears with no lobe. Hunted expression.
Rather light brown (yellowish) straw coloured	Heavy black, rather wavy; slight chin fluff and moustache, no body hair	Long, narrow, and hooked	Wide-set, almond-shape, cross-eyed look	Well-shaped mouth, full but not thick lips. Short and thickset, not a S. Arabian type, but distinctive; bow legs and toes turning in.
Rather light brown for local Badus	Large waving black curls; slight black beard and chin tuft. Almost hairless body	Straight, well-shaped, fairly heavy at tip	Large, light brown, set wide apart	Full lips. Badus, who do not work incense trees. Largish ears. Feet turned in.
Rather light brown for local Badus	Mass of small plaits; slight beard and chin tuft; slight body hair	Heavy, curved, and fleshy. Roman	Rather light brown; set wide apart	Full lips. Rather large ears; feet turned in. Badus, who do not work incense trees.
Pink, large brownish spots	Straight straw-coloured; ginger beard, heavier than locals; body and leg hair	Long, eagle-shaped; long slit nostrils	Bluish, closely set white; poor eyebrows	Straight, thin, rather European lips.

Mahra and Qara. They have longer necks than the Qara, broader heads, and are more squat in appearance, and nails, longer upper lip than either Qara or Mahra, hunted expression, of one complexion, nose stands both jaws coming together and not projecting.

21 Thomas T-5 (no date) 1932 MM2 Hadhramaut MM2

141
142

No., Name and Tribe.	Age.	Head. Length.	Head. Breadth.	C.I.	Height.	Span.
					ft. in.	ft. in.
(37) SALIM BIN DAHAIYEH. Tribe—Bautahari	40	182	144	79·12	5 7	5 8
(38) ABUD BIN 'ISA AL 'AIYUNI. Tribe—Imburrus. (One day from Riyadh. A Najdi of Arabia, soldier of Sultanate Ahl al Charb)	65	180	142	78·89	5 5	5 6½
(39) TALIB BIN HALAIYIL. Tribe—Al Murra. Al Maytha. (Aluwair Badu of Qatar and sands, servant of)	28	172	143	83·14	5 1½	5 3½
(40) KILTHUT BIN SALIH. Rashidi	24	171	141	82·46	5 3	5 4½

21; Thomas T-8 (no date) 1932 MM2 Hadhramaut MM2

141
142

Body Colour.	Hair.	Nose.	Eyes.	Remarks.
Dark brown ...	Straight, black, full white beard; body hair brown	Long, fleshy, slightly hooked at tip	Small, round, closely set; no upper eyelid	Tight lips, slightly protruding; very small ears, almost no lobe. Furtive look; fish-eating race; very small teeth.
Rather dark brown; less chocolate than locals	Rather straight, white; more beard than locals; body hairless	Heavy and rather squat	Round and black with upper eyelids	Tight, but rather full lips; large ears. Quite distinct from locals.
Hairy chest, black	Straight, and very dark brown; black, hairy chest. Beard	Rather short, projecting; slightly curved	Small, round and black	Rather large ears bandy legs; [illegible]
Hairy chest, black	Rather straight, dark brown; hairy chest and legs	Rather large, straight, aquiline	Brown, almond-shape	Thick projecting lips; short teeth, tattooed gums. Foxy face.

21; Thomas T-5 (no date) 1932 MM2 Hadhramaut MM2

141
142

FIG. 4.—SHAIKH HASAN. QARA TRIBE.

FIG. 3.—SHAIKH HASAN. QARA TRIBE.

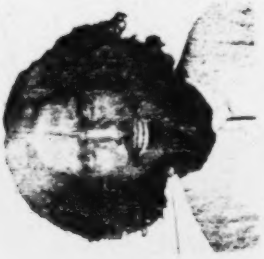

FIG. 2.—FOAL UBAID BADU, HADHRAMAUT. KARABI ON MAP.

FIG. 1.—FOAL UBAID BADU, HADHRAMAUT. KARABI ON MAP.

P. 104(B)

21: Thomas T-5 (no date) 1932 MM2 Hadhramaut MM2

logical Institute, Vol. LXII, 1932, Plate XII.

141
142

FIG. 12.—A SHAHRI.

FIG. 11.—A MAHRI.

FIG. 10.—AN OMANI.

FIG. 9.—AN OMANI.

SOUTH ARABIAN TYPES.

p.104(c)

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

000 Sayyid ʿAluwī el-ʿAṭṭās had come to Makalla from Java some months previously, with the object of importing motor-cars and other commodities, through the intermediary of his family living there. He would have to visit the interior shortly, so what could be more obvious than that we should try to establish a community of interests, and join forces for the journey? Sayyid ʿAluwī was born in Java and had spent some years in Cairo for his education. He had seen something of England and France, and it looked as if he had grown out of touch with the stern frugal life of the land of his fathers. We have to thank him for the introduction to his relatives at Ḥurēḍa, from whom we had a support and sympathy exceeding our most sanguine expectations.

1. BAZAAR LIFE.

361 Well contented with the favourable prospects which were
● 142 opening out before us, we sauntered through the main street,
291 which runs like a human river along the sea front, the whole
302 length of the town from West to East. One sees representatives of almost all the tribes of the interior gathered here in groups along the rows of booths. Most of them are dark-brown men, with the naked upper part of their bodies, as well as their faces and arms, smeared with indigo. They are bare-headed and barefoot and have only a short, but thickly rolled loin-cloth round their waists; their unkempt, half-long, jet-black, curly hair is tied up into a round knot at the back of the head, or held in place by a plaited leathern band or greased rag wound round the head. They have had to give up their inseparable guns and cartridge-belts to the watchman at the gates of the town and, consequently, feel unclothed and unsafe. Their hair shines with *samn*[1]; the upper part of their bodies is also rubbed with it, over the layer of indigo, and a strong odour of indigo and *samn* hangs about them.

000 On the way back from the tongue of land we pass the

104 [1] *Samn* (سمن) is melted butter of the milk of sheep, goats or cows.

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

CHAPTER III.

FROM MAKALLA TO WĀDĪ DŌ'AN.

1. A DIFFICULT START.

The outfitting of the caravan lasted several days. The Vizier and his officials showed great interest, and during our visit to Sayyid Abū Bakr, much necessary information and advice was given us by him. Then we also made acquaintance with the leader of our caravan, who appeared to have the original and very modern honorary name of Mautor [1], because he can run the distance from Wādī Dō'an to Makalla in two days and nights, when urgent dispatches have to be carried for the Government. He has the full confidence of the Vizier and declares in a gentle voice and calling the while upon Allah that he will risk his life for us and that, with Allah's help, he will deliver us and our belongings safe and sound to Bā Ṣurra, the Governor of Wādī Dō'an. Mautor is small and slight, his curly, greasy, black hair is held together round his head by a narrow plaited leather band. He wears a little cord round his neck from which hangs a silver ring set with a round, brownish coloured stone, which has the shape and measurements of a thumb nail. A short dark-blue loin-cloth, in which is stuck the sheath of a dagger (*djambīya*), is his only garment. We declare our trust in Mautor's leadership and protection, and the agreement is sealed with a hand-clasp. Provision will be made for camels fit for the mountains, which in Dō'an will have to be exchanged for others suitable for the plains. We ourselves shall ride on donkeys as being less tiring and more comfortable if one has to dismount frequently to survey the route, to take photographs, and to collect plants and insects. We have also to provide food for the Bedouins who

[1] "Mautor" is the Bedouin pronunciation of "motor".

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM

291
•142

Sayyid el-Bārr with some of his children and servants

137

p 64 (D) Sun and shade in the palm-groves of Wādī Dō'an.

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia
Hadhramaut MM2

the summer thunderstorms are due. These latter are often extremely violent, even terrifying. Hail occasionally falls. Harvesting of one crop or another goes on throughout the year—chiefly bearded wheat, barley, maize, lucerne, and coffee (but the latter is less frequent than over the Yemen border). Indigo and cotton (a very small bush) are grown in the Nisāb district and grapes on the Yemen border.

In the sixth zone—the Empty Quarter or Great Red Desert—the population is pastoral and follows the grazing according to the rainfall, which is irregular and scanty. Along the principal wādis, which lead north towards the desert, there are permanent settlements and cereal crops are raised, chiefly millet, the stalks of which make useful fodder when grazing is scarce. The semi-nomadic part of the population returns to the settlements to await the next grazing-season in the desert.

In the Aden Interior as a whole the prevailing diseases are small-pox, fever (especially malarial), and, to some extent, consumption. The 'Yemen ulcer' is also common among the tribes.

Population

The population of the Aden Interior (considered as a whole, and including that portion known strictly as the Aden Protectorate), settled and nomadic, may be computed at about half a million. The district is composed of a number of Tribal Confederations or Sultanates, some lying within the limits of the Protectorate proper, some without.

The limits of the Aden Protectorate proper are the delimitation line, previously mentioned, from Ras Turbah to a point some few miles north of Dhāla, and thence a somewhat vaguely defined line continuing at first in a south-easterly direction and then in a generally easterly direction to the coast of the Gulf of Aden near the small settlement of Maqātīn. They enclose an area of about 4,200 sq. miles, having a population of 100,000. The tribal confederations lying within this boundary are: the Subeihi, 'Abdāli, Fadhli, Haushabi, Amīri, 'Alawi, 'Aqrabi, and other smaller tribes; and without are the Yāfa', 'Aulaqi, Beida, Oleh, and 'Audillah ('Audali). The tribes of the Protectorate have a larger proportion of non-combatants and are more settled than those of the remoter interior; the bulk are to be found in the towns and villages of the littoral belt, the chief centres being Lahej, Waht, Shūghrah, and the Abiyān district.

In dealing with a variety of tribes with such different characteristics it is difficult to generalize; broadly they may be divided

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia
Haadramaut MM2

619 into settled or agricultural, and nomad races, with the differences due to and inseparable from their modes of life. The racial 142 type which marks the original population of this part of Arabia is characterized by a coppery complexion and high cheek-bones, not unlike the purer strains of old North American Indian blood. The hair is straight and usually tied up tightly in a bunch on the top of the head, a mode of immemorial antiquity, depicted on Egyptian monuments. But this indigenous type, though still exclusively confined to some of the littoral sub-tribes and to others in the maritime ranges, has been greatly modified by incursions of the taller Semitic race, who wear their hair loose and wavy and lack the reddish complexion of the indigenous race; they came from the north, mainly the ancient district of Jauf, which appears to have been convulsed by bitter internal strife after the Prophet's death, owing to the jealousy of rival factions which followed the decease of the then paramount chief, Ma'an. His family fled southward to escape persecution, followed by other branches of a former ruling house. They finally penetrated as far south as the Yeshbum valley, where they settled as mere *raya*, or tributary subjects of the Ahl Bunyar people, under the 'Abd el-Wahīd Sultanate which then dominated the country nearly to the city of Nisāb. Increasing in power and numbers these Jaufi clans eventually drove the Bunyar on to the Dahr plateau, where they remain to this day, and thrust back the 'Abd el-Wahīd rule as far as the strong city of Habbān. The clans now proclaimed themselves an integral tribal unit which became the nucleus and origin of the Upper 'Aulaqi. They formed an alliance with their southern neighbours, the Ba Kāzim, who, thus assisted, threw off the 'Abd el-Wahīd yoke too, and became the Lower 'Aulaqi.

Upper and Lower Yāfa' have been colonized in much the same way—the invaders in this case coming from Yemen. The central district of Dathīnah presents both types, as does the Fadhli country, while the 'Abdāli have absorbed so much alien blood as to have almost lost all racial distinction; they are indeed strongly characterized by negroid intermarriages which have introduced a swarthy coarse-featured type. Still further west, the Subeihi still preserve an indigenous type, though tainted with negro blood.

619 The fighting organization and equipment of the confederations deserve somewhat detailed notice. Beginning with the Sultan and 713 the 'Dōlah', or adult males of his house, we find that all wear the national dagger or *jambiyah*; but the scabbard does not curl up in horse-shoe form, unless its owner is something of a swashbuckler,

1:Ingrams G-5 (1934-35)1936 MM2 Hadhramaut MM2

567 I never heard a suggestion from masters or slaves that they were anything but exceedingly well treated. They include principally the *Nizam*, the most trusted part of the forces of the Qu'aiti and Kathiri, and receive very exceptional treatment compared with other servants of the State. They can rise to the highest positions, and the present Governor of the Shibam province is a slave. I also met a slave Governor of the town of Hajarein in the Du'an province, and I believe there are others. The town magistrate of Mukalla is also a slave. The young slaves belonging to the Mukalla Government are given especial care and training, and are formed into companies of cadets. They gave us a very creditable drill display in Mukalla.

It is possible that there may be a very occasional case of slave trading, and some women may have been introduced in recent years to the main valley, but this is not done with the approval or cognizance of the Mukalla Government.

Subians.

565 The Subians form definitely the lowest class of the population.
162 Some of them are agricultural labourers receiving wages or paid
463 in kind, and there are settlements of them outside coastal towns like Mukalla and Shihr. When they are settled next door to a town they do the hewing of wood, the drawing of water, and perform such sanitary services as are carried out by sweepers in other eastern countries.

565 I was informed that the word "*Subian*" comes from "*Sabi*",
173 a boy. In the Hadhramaut they originate from the Wadi Hajr, and for this reason in the western part of the Protectorate are known as Hajris. They are said to be the descendants of the Abyssinian invaders of the third to sixth centuries A.D., and to have been reduced to their present lowly estate after the Abyssinians had been routed by the Persians on the intervention of Seif bin Dhi Yazan. This is the tale told in the Hadhramaut, and d'Arnaud recounts a similar story as the origin of the Khadims of Yemen
[1608] and Aden. Neither slaves nor Subians can be the subjects of blood feuds.

Immigration.

167 Apart from these classes of the population, there are a number of immigrants settled, or partially settled, in the country. There are 300 British Indians in Mukalla and Shihr, and a few British Somalis. There are also some Italian Somalis. The total number of Somalis in the country is said to be about 1,200, of whom 1,000 reside in Mukalla. Owing to extensive migration to the East Indies,
[144] which will be further described later in the report, there has been a considerable infiltration of Malayan blood, and very East Indian types of countenances are to be observed in some of the up-country towns. The type is not uncommon in Tarim and Seiyun, but I found it very marked in the towns of Badra and Haura.